

2023-2024 BSP#3 Group Time Discussion

(A) 為查考和認識的題目 Questions for Studying and Understanding (10 minutes)

1. 為甚麼七信結尾都特別要鼓勵「勝利的」？為何不鼓勵其它美善價值如聖潔的、仁愛的等等？
 - a. 默示錄特別要突出從古至今，天主選民都身處一場美善和邪惡的戰鬥中，能勝利，戰勝邪惡是重要的。
 - b. 天父是個小氣者，「唔輸得」！
 - c. 堅持美善和信賴天主的人，就算受迫害，甚至被殺害，仍然是「勝利的」。
 - d. 默示錄特別要表揚真正「勝利的」人，包括耶穌 (5:5)和殉道者(12:11)，他們都是基督徒應當跟隨的人。
 - e. 默示錄教導人處理一切事情必需以贏輸為于歸。

Why do the seven letters end with special encouragement for “the victor”?
Why not encourage other good values such as holiness, charity, etc.?

- a. The Book of Revelation particularly highlights that from ancient times to the present, God’s chosen people are engaged in a cosmic battle between good and evil. It is important to win and defeat evil.
- b. Heavenly Father is a stingy person who “can not lose”!
- c. Those who persist in goodness and trust in God will still be “victorious” even if they are persecuted or even killed.
- d. The book of Revelation especially praises the truly “victorious” people, including Jesus (5:5) and the martyrs (12:11), who are all people Christians should follow.
- e. The Book of Revelation teaches people that in dealing with everything, they must settle on winning or losing.

2. 在 3:10，耶穌應許在非拉德非雅教會的信徒，在即將臨到每個人身上的考驗中保護他們。有些基督徒將這段經文解釋為天主的信徒不會面臨「大災難」的應許，因此將在基督再來前「被提」。我們不同意，因為：
 - a. 這裡沒有提到「被提」一事（參考得前 4:17）。
 - b. 非拉德非雅教會已經經歷了極大的患難。
 - c. 希臘原文有關保護或保證安全的承諾是針對一件即將發生的事（而不是在世界末日和遙遠的未來的事）。
 - d. 鑑於本文所描述的非拉德非雅教會的優點，他們根本不配。
 - e. 根據 3:12，他們的獎賞是成為「我天主殿宇的柱子」，而不是被提。

In 3:10, Jesus is promising to preserve his faithful in Philadelphia in the midst of a trial that is about to arrive for everyone. Some Christians

interpret this text as a promise that God's faithful will not face "the great tribulation" and will therefore be "raptured" before it arrives. We disagree because:

- a. There is no mention of "rapture here" (see 1 Thes 4:17).
- b. The church of Philadelphia has already endured a great deal of tribulation.
- c. The Greek wording of the promise to preserve or keep safe suggests an imminent event (not in the distant future of the end of the world).
- d. Given the merits of the church of Philadelphia as described in this text, they are simply unworthy.
- e. According to 3:12, their reward is to become "a pillar in the temple of my God", not the rapture.

(B) 為反思和應用的題目。 Reflection and application question (15 minutes)

您是現代尼苛勞黨人之一嗎？每當基督徒教師在福音上妥協，放鬆天主的話語與周圍文化所推崇的偶像崇拜之間的緊張關係時，主耶穌在 2:14-15 中所憎惡的尼苛勞教導便出現了。它可能存在於那些贊成追求財富或為奢侈的生活方式辯護，而不堅持給有需要的人共享財富和物資的人身上，這本來是與耶穌的教導相反的。同樣，它也可能存在於那些允許性關係離開天主有關婚姻的結合和生育性的教導的人身上，包括那些認為婚前性行為或同性戀行為是可以接受的人。（來源：CCSS 第 76 頁。）

Are you one of those modern day Nicolaitans? The Nicolaitan teaching that the Lord detests in 2:14-15 can be found whenever Christian teachers compromise the gospel, relieving the tension between God's word and the idolatry of the surrounding culture. It may be found in those who approve the pursuit of wealth or who justify luxurious lifestyles without insisting on commensurate sharing with the needy, contrary to Jesus' teaching. Likewise, it may be found in those who allow sexual relations apart from God's unitive and procreative intention in marriage, including those who say that premarital sex or homosexual acts are acceptable. (Source: CCSS p.76.)